THE

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A Narrative on the subject of Missions; and a Statement of the Funds of the Missionary Society of Connecticut, for the year 1804. Published by order of the Trustees of the Society.

MORE than sixteen years have elapsed since the condition of the new settlements, in the northern and western parts of the United States, became an object of the serious attention of the General Association, and of many of the good people of Connecticut; and since missionaries have been employed to itinerate and preach among them. After the trial and experience of about four years, the General Association, finding the necessity of supplying them, in their infantile state, more urgent, and the object of greater magnitude, than they had at first conceived, and that private donations were inadequate to the support of such a number of missionaries as were highly necessary, in October, 1792, made application to the honorable General Assembly of the state, for a general contribution, for the purpose of supporting missionaries who should be sent into those settlements. The legislature, approving of the design, and wishing to manifest their care and benevolence towards those people, many of whom had been their neighbors and fellow-citizens, cheerfully granted their petition.

As the new settlements rapidly increased, as the object of supplying them, with the preaching of the gospel and the regular administration of the sacraments, became daily of greater necessity and magnitude, and as the missionary funds were considerably enlarged, the General Association, for the better security of their money, and for the more regular and effectual management of the missionary business, in June, 1798, formed themselves into the Missionary Society of Connecticut; and appointed a board of Trustees, for the more immediate management of their affairs, and also a Treasurer and Auditor of the Society.

In 1802, the funds having considerably increased, the General Assembly, on application from the Missionary Society,

vested the Trustees with corporate powers, to enable them with greater advantage to execute the trust reposed in them; especially, with respect to the funds and interests committed to their care. Thus, under the smiles and nurturing hand of providence, the countenance and approbation of the legislature, and the liberality of our good people, has the Society happily progressed. From small beginnings it has advanced to a state of importance and usefulness, which has exceeded any thing which was, at first, contemplated or expected.

As the progress of our settlements, within a few years past, has exceeded all former example, and new countries have presented to us new and extensive fields for missionary labors, our funds have been increasing, and new benefactors of the institution have been raised up, and God hath opened and enlarged the hearts of his people to contribute to its support and usefulness.

The good effects of it in the new settlements are beyond calculation. The gospel has been preached and the ordinances regularly administered through a vast tract of country, in the widely extended regions of our northern and western frontiers. Many hundreds of children have been catechised and instructed in the first principles of Christianity; Christians have been comforted and animated in their heavenly course; sinners, in numerous instances, have been turned from darkness unto light, and from the power of Satan unto God. Many churches have been gathered unto Christ, his Sabbath has been sanctified, his worship seriously attended, prayer and thanksgiving publicly and privately offered to the Most High, and his praises sung where otherwise his name and Sabbath would have been forgotten, and the people left in ignorance of God and their Saviour. Many religious books have been sent, and many more will be forwarded to them. Great numbers of people have, with tears of joy, expressed their gratitude to the Missionary Society and to the people of Connecticut, for the assistance which hath been given them in their spiritual concerns. Could the charitable people of the state know the emotions of joy with which their assistance has been received, and what a change has been made in the hearts and lives of great numbers of their fellow sinners, they could not be unmoved. Their hearts would expand with gratitude, and their tongues would break forth in the praises of their Redeemer. Through the grace of God, and the instrumentality of our missionaries, the wilderness and the solitary place have been made glad, and the desert hath blossomed as the rose; and the people have been made the subjects of that wisdom, the price of which is above rubies, and all thou canst desire is not to be compared unto her. Pleasing and animating have been the accounts which we have been able to lay before the public of the success of the Society and of their missionaries, in preceding years; but none have been more so than those of the year past. The missionaries have labored abundantly, and have not only been blessed, in general, with the ordinary success attending a preached gospel, but in some places with that which has been uncommon and

very extraordinary; especially in various settlements in New Connecticut.

We learn by the letters and journals which we have received, from Messrs. *Badger* and *Robbins*, that the Lord hath been remarkably building up Zion and appearing in his glory, under their ministrations.

By recent communications from New Connecticut, it appeared, that the work of God was still progressing among the people in various parts of that wilderness; that additions were making to the church; that the seasons of communion at the Lord's table, of which there had been four, in different places the last quarter of the year, had been more than commonly solemn and refreshing; that some were overcome with the views which they had of the love and glory of their Redeemer; and that Messrs. *Badger* and *Robbins* were zealously employing their united exertions for the furtherance of the gospel, in that part of our country. There are several churches now in New Connecticut. Mr. *Badger* has drawn up a confession of faith, and articles of practice to which they have generally given their assent.

In this glorious work, God has shown himself to be a wonderfully great, high and holy Sovereign. Some have been taken and others left. While many places have been so remarkably visited it is observed with respect to others, that they were wholly stupid.

Mr. *Badger* has endured great hardships in riding in stormy and severe weather and in fording rivers. It appears, from his journal, that he travels in that rough, and in some places, almost pathless country, nearly 1700 miles a year; and that he preaches about 140 or 150 sermons. He attends many conferences, and meetings for prayer, catechises the children, and is abundant in family visits.

In a number of letters from the Rev. *Thomas Robbins*, he notices the extraordinary work of God in that new country, and observes, that a regard for the Christian institutions was evidently increasing. He is not so particular as to the number of miles which he rides, and the number of sermons which he preaches as Mr. *Badger*; but as far as can be learned from his communications, he preaches at the rate of about 110 or 120 sermons a year. He visits families and schools abundantly, and appears to be zealously engaged in the labors of his mission.*

Who can refrain, on reading these accounts from New Connecticut, from reflecting with admiration, gratitude and praise, on the wonderful works of God! How different his thoughts and ways are from the thoughts and ways of men! How high above them, even as the heavens are above the earth! People have been flocking from various parts into the wilderness, for the sake of farms, honors, wealth and worldly good; but the Lord hath planted it, that churches might be gathered unto his name; that worship and praise might be

* Mr. Robbins has been sick of a bilious fever. He was seized with the fever on the 22d of July and confined four weeks to his room. For between four and five weeks he was so feeble that he could do but little in the business of his mission.

paid unto him from regions, which but lately had been the haunts of savage beasts and savage men; and that he might raise up monuments of his sovereign and infinite mercy, who shall shine, love and worship in his presence for ever! The Society sent missionaries thither, praying and hoping, that they might be of service to preserve some remembrance of God, his word, sabbaths and ordinances; keep alive the almost dying spark, and preserve a holy seed in the wilderness, and behold, what the Lord hath wrought! Rejoice in the Lord, O ye righteous, give thanks unto him and bless his name: for his mercy endureth for ever!

Mr. *Samuel P. Robbins*, who had been appointed a missionary to itinerate in the settlements on Black river, and in its vicinity, commenced his missionary tour on the 17th of August, 1803, and was about six months on his mission. He returned the latter end of February, 1804. During this period, he visited the settlements on Black river three or four times; twice he visited the settlements in the district of Camden and Western; and once the settlements on Pearch river, between Black river and St. Lawrence. He travelled 1324 miles, preached 171 sermons, attended 74 conferences, made several hundreds of family visits; visited 19 schools, and catechised and instructed the children. He writes in his journal of the 29th of February, "That the catechising of the children by the "missionaries, has had a practical influence; that they have "made proficiency in learning "and that the schools are in a "flourishing way:—That he "hopes, in some instances, there "have been happy fruits of his "labors, in the awakening and "conversion of sinners:—That "in the west part of Turin, and "in the north and south parts of "Leyden there has been more "attention to religion in six "months past, than has been "since the settlement of those "places. In Turin the attention "has been the greatest. On that "account he tarried longer at "that place, than at others. For "several days, he scarcely entered a house in which there "was not one mourning or rejoicing. At conferences and "lectures, and especially on the "sabbaths, meetings were remarkably full. Many of the "new settlers express great "gratitude to the Missionary "Society, for their attention to "them. The Missionary Society, he doubts not, have the ardent prayers, as well as thanks "of the settlers, that their exertions for the advancement of "the kingdom of holiness may "be succeeded. Missionary labor is still needful. Numbers "came to him with tears in their "eyes, when he parted with "them, expressing their fears "that they should starve through "a famine of the word; and "begging that the Missionary "Society would again take them "into consideration."

It is mentioned in the Narrative of last year, that the Rev. *Calvin Ingals* was on a mission to the north-eastern parts of Vermont. He was on his mission nearly seventeen weeks. Although the snow was deep, and the ways bad, and much of the time the weather was snowy and inclement, yet he rode 1083 miles, preached 74 sermons, ad-

ministered the Lord's supper once, and baptized several children. He preached principally in the counties of Essex, Orleans and Franklin in the state of Vermont. Once he crossed the boundary line and preached in Canada. He passed Connecticut river and preached eight times in the county of Grafton in the state of New-Hampshire. He has minuted in his journal, "that he was kindly received by "the people in general, that "they express much gratitude "for the favors which they have "received, and solicit a continu-"ance of them, as they serve to "check vice, and to preserve "and promote Christianity a-"mong them: That the work "is most important and requires "exertions."

The Rev. Mr. *Williston* of Lisle has been employed, part of his time, by the Trustees, in the missionary service. By two communications from him, one of the 2d of April, and the other of September 6th, 1804, it appears that, at different times, he had spent fifteen weeks in missionary services. He had preached more than eighty times, administered the Lord's supper twice, admitted seven or eight persons into full communion with the church, baptized twenty children and one adult. He attended many conferences, several church meetings, and made a number of family visits. His preaching and labors have been principally in the counties of Chenango and Tioga and in the military grants. In April he made a tour of about four weeks down the Susquehannah, and preached at Owego, Old Sheshequin, Sugar Creek, at Wysox and on to Tioga point. He writes that though pure religion in general is in a low state in those parts of the country, yet that there are some places in which there is much attention and seriousness; especially at the Nine Partners, Chenango and the Cook-House.

Mr. *Samuel P. Robbins* was appointed to go on a mission of about three months to the north-western part of Vermont. He began his mission on the 16th of March, 1804, and returned on the 21st of June. He was on his mission about fourteen weeks. He rode 795 miles, preached 85 sermons, attended 33 conferences, made a great number of family visits, and in many instances catechised and instructed the children. He writes, that he was hospitably received wherever he went, and that multitudes, apparently, received the word of life with emotions of gratitude and joy. He represents that the religious attention which has lately been so gloriously prevalent in many of the congregations in that state is now rather on the decline; but the happy fruits of it are however very visible; and that society in general wears a new aspect. Hundreds have flocked to the standard of truth, and enlisted into the service of the great Captain of salvation.

The Rev. *Calvin Ingals*, who has already been mentioned as performing a laborious tour in the northern counties of Vermont was soon after his return appointed to a missionary tour in the settlements south and west of Lake George. He set out on his mission the 4th of June, and returned the 19th of September. He visited the settlements south of South Bay and Lake George,

and west of the lake. He rode 857 miles, preached 70 times, examined several persons for church communion, formed one church, baptized a number of children, visited the sick and afflicted, and spent considerable time in visiting from house to house. Once he administered the Lord's supper. He observes that in that tract of country, there is a wide field for missionary labors and that in many places the prospect of doing good is favorable. The people were inclined to hear when an opportunity presented. He was every where politely received, and in some places with cordiality and affection. The people were full of expressions of gratitude to the people of Connecticut for their exertions to afford them the preaching of the gospel, and wished for the continuance of them.

It was observed in the last year's Narrative, that the Trustees had appointed Mr. *Thomas Williams* a missionary in the counties of Delaware and Otsego in the state of New-York; and that they had desired the original association of Windham county to ordain him, as an evangelist. He was ordained according to the desire of the Trustees, and commenced his missionary labors in June. Three letters have been received from him, by which it appears, that he is zealously and laboriously exerting himself in the duties of his mission. It appears that he had preached at the rate of about 150 times a year. He has attended many conferences, and been laborious in the visitation of families. The state of religion and moral instruction, in that part of the country in general, is very low. In some whole families there is not a single person who can read a word. In some few places, notwithstanding, the people are serious and attentive to preaching; especially in Burlington, Springfield and in the society of Union. In these places churches have been formed in consequence of a happy work of God, a short time since, among them. Here, says Mr. Williams, at evening lectures the places of meeting have commonly been filled. On the sabbath people have come from great distances, and the assemblies have been numerous. The hearers have generally given an earnest and solemn attention. These churches have no pastors and this is the case with many other churches in those counties.—Some are wholly destitute of preaching and in a broken, perishing condition. The churches and people manifest an increasing desire to have constant preaching but cannot obtain it because the laborers are few. From the errors and difficulties which abound, the prospect, as to the rising generation, is very gloomy. Many parents seem to be sinking into discouragement and saying, what will become of our children? Shall we ever have a minister?

Mr. *Eli Hyde*, having been appointed a missionary to visit the settlements on Black river and the adjacent country, went out on his mission the beginning of September. By a letter from him of the 8th of November, it appears, that he had visited most of the settlements within the field of his labors; and that he had preached about 70 times, besides performing other ministerial services. His remarks respecting that country, as to

important part of the vineyard, are similar to those communicated by other missionaries who have preceded him; and all serve to show the benefit resulting from missionary efforts. At a late meeting of the Trustees, Mr. *Hyde*'s appointment was renewed; and it is expected he will continue to itinerate for several months in the vicinity of Black river.

Last summer and fall Mr. *Oliver Wetmore* performed a missionary tour of about four months in the north western parts of Vermont, and in the settlements west of lake Champlain. Several letters were received from him during his mission from which it appeared that ill health and heavy rains, which rendered traveling very difficult, and in some places impossible, prevented his preaching so frequently and performing so much missionary labor as some others have done. He appears however to have been faithful, and to have been received with a degree of cordiality and thankfulness in most places, which evinces that the judicious part of the people in the new settlements feel it to be a very important object that missionaries should continue to visit them till circumstances shall be so ordered in providence as that they can settle ministers among them.—Mr. *Wetmore* is now on a mission to the north eastern part of Vermont.

We have now exhibited to the public a concise, but faithful account of the labors of our missionaries the year past, and of the countries through which they have preached the gospel, administered the sacraments, and visited and instructed schools.

From this statement it appears, that the missionaries have been zealous, laborious and faithful in the discharge of the duties of their missions. It also appears that the call for missionaries is as great, and the necessity of their services as urgent as ever it has been, and even more so. Notwithstanding many churches have been formed in various places, and a considerable number of congregations have been supplied with able pastors, yet so rapid have been our population and settlement, that there are now a much greater number of new and vacant settlements, than when the Society was first instituted. The settlers are generally young people, and their families are full of children. Some of the missionaries have observed that they have been surprised at the number of children, which they have seen in some of the new settlements. The proportion of children and young people is doubtless much greater than it is in the old settlements. But how gloomy must the prospect be with respect to them without schools, or books, or means of grace! In many places the people are so scattered and poor that they cannot support a minister. In some other places where they are able they are so divided in opinion, that they cannot. Here is a wide door opened for charity, for Zion to enlarge the place of her tent, to stretch forth the curtains of her habitations, to lengthen her cords and strengthen her stakes. What can be a more benevolent, pleasing and glorious work, than to aid her in breaking forth on the right hand and on the left, and in causing the desolate places to

be inhabited ;—than to plant regular churches and pastors ; than to promote Christian morals, and to diffuse the blessings of literature and civilization, of regular society and undefiled religion through wide and extended countries ? What can be more encouraging than the approbation and smiles of divine providence, which have so remarkably attended our missionary institution, and the labors of our missionaries from its commencement ?

We rejoice in the zeal, faithfulness and abundant labors of our missionaries. We rejoice, that through the good hand of our God upon us, we have been spared another year ; and at the close of it, we have been able to lay so pleasing an account of the affairs of the Society before the public. We rejoice, that thro' the instrumentality of our missionaries, and the power and grace of God attending their ministrations, such numbers of our perishing fellow men, have apparently been born again ; and been brought out of darkness into marvellous light :—That prodigals are returning with penitence and joy to the Father's house :—That Jesus Christ and his gospel are exalted and glorified. Yes, we rejoice indeed, that there is joy in heaven over repenting and returning sinners: That the dead are alive again, and that the lost are found. We rejoice in their joy, in the joy which the Missionary Society and all our good people will have in the happy effects of the Society, and of their charity, in the encouragement, edification, comfort and joy of their brethren in Christ ; and in the salvation of their fellow men.

While we thus rejoice, we desire with humble and ardent gratitude and adoration, to bend the knee and lift up the heart to the God of all grace, for his goodness to us, to the Society, and to our fellow men who are rejoicing in his grace and salvation. We feel ourselves a thousand times compensated for all our expense and labors in the missionary business, in the evident smiles of providence upon our institution, and in its happy effects, in the instruction, comfort and salvation of men, and in the advancement of the kingdom and glory of the Redeemer.

We are animated and enabled to proceed joyfully in our work. From our own feelings, we persuade our ourselves, that all who love our divine Redeemer and the precious souls of their fellow men, will be also animated and rejoice with us. But if we rejoice now what will our joys be when we shall meet numerous of our redeemed brethren in glory, of whose edification, comfort and salvation, it hath pleased God, to make us instrumental ?—When we shall witness their glory and blessedness, and how Jesus Christ is glorified in them ? When they shall pronounce eternal blessings upon our heads, and we shall for ever rejoice together in God and one another ? When the judge shall make it public that we have done good unto his people, and that in as much as we have done it unto one of the least of his brethren, we have done it unto him and shall proclaim, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? What is gold ! What are labors and toil in comparison

with these divine joys! With these glorious prospects!

While these therefore are before them, while providence is thus smiling on our institution; while good people in Europe, in America, and in various parts of the earth have been disposed to form into societies, and unite their exertions to spread the kingdom and glories of their common Saviour, we persuade ourselves, that our good people will still cheerfully and liberally contribute to support the missionary institution. They will reflect on the honor and happiness of being united with all the excellent of the earth in carrying into execution such benevolent designs, and of sharing with them in the rewards of well doing.—They will not forget, That the liberal soul shall be made fat; and that he that watereth, shall be watered also himself:†—That he that soweth bountifully shall also reap bountifully;‡ and that every man shall receive according to his works.

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees,
January 10th, 1805.
Attest,
Abel Flint, Secretary.

† Prov. xi. 25. ‡ 2 Cor. ix. 6.

A STATEMENT
OF THE FUNDS OF THE MISSIONARY SOCIETY OF CONNECTICUT, JANUARY 1, 1805.

NO. 1.

ACCOUNT of Monies contributed in the several Congregational Societies in the State of Connecticut, for the support of Missions, on the first Sabbath in May, 1804, *pursuant to a Resolve of the General Assembly of said State, passed May*, 1801.

HARTFORD COUNTY.	D.	C.
Hartford, First Society,	90	0
Second,	22	80
West,	34	6
Berlin, Kensington,	10	0
New Britain,	27	14
Worthington,	20	37
Bristol, Cambridge,	22	49
West Britain,	3	32
East Hartford, First Society,	27	75
Orford,	16	72
East Windsor, First Society,	18	54
Second,	22	46
Enfield,	18	19
Farmington, First Society,	76	26
Northington,	13	71
Glastenbury, First Society,	17	0
Eastbury,	1	55
Granby, Salmon Brook,	6	6
Turkey Hills,	4	59
Hartland, East Society,	12	31
West,	17	50
Southington,	18	5
Suffield, First Society,	10	42
West,	7	0
Symsbury, First Society.	12	5
West,	46	98
Wethersfield, First Society,	75	5
Newington,	20	21
Stepney,	25	33
Windsor, First Society,	12	46
Wintonbury,	16	9
Total, Hartford County,	726	46

NEW-HAVEN COUNTY.		
New-Haven United Society,	38	0
West-Haven,	17	94
Branford, First Society,	18	2
Northford,	3	0
North Branford,	3	11
Cheshire, First Society,	53	94
Columbia,	6	0
Derby, Great Hill,	2	25
East Haven,	5	51
Guilford, First Society,	19	8

East,	12	75
North,	12	21
Hamden, Mount Carmel,	12	2
East Plains,	10	30
Milford,	46	26
North-Haven,	14	57
Oxford,	3	20
Wallingford, First Society,	2	50
Meriden,	10	5
Waterbury, First Society,	9	32
Middlebury,	9	53
Woodbridge,	16	50
Wolcott,	4	20
Total, New-Haven County,	325	26

NEW-LONDON COUNTY.

New-London,	37	64
Norwich, First Society,	31	93
Chelsea,	20	68
Bozrah,	6	50
Colchester, First Society,	7	4
Franklin,	8	53
Lisbon, Newent,	20	0
Hanover,	3	82
Lyme, First Society,	12	32
North Quarter,	6	21
Montville, First Society,	15	14
Preston, First Society,	5	80
North,	45	50
Total, New-London County,	221	11

FAIRFIELD COUNTY,

Fairfield, First Society,	15	0
Green's Farms.	10	25
Danbury, First Society,	20	0
Bethel,	2	80
Greenwich, West Society,	44	34
Huntington, Ripton,	9	80
New Stratford,	8	26
New-Canaan,	24	45
New-Fairfield,	6	0
Norwalk,	26	55
Reading,	9	0
Ridgefield, First Society,	7	3
Ridgbury,	9	38
Sherman,	7	4
Stamford, First Society,	20	0
North Stamford,	6	65
Middlesex,	7	0
Stanwich,	13	50
Weston, North Fairfield,	3	41
Total, Fairfield County,	250	46

WINDHAM COUNTY.

Windham, First Society,	11	38
Scotland,	5	3
Ashford, First Society,	3	67
Eastford,	1	89
Brooklyne,	4	36
Canterbury, Westminster,	5	10
Hampton,	23	28
Killingly, Second Society,	2	60
Lebanon, First Society,	19	92
Crank,	13	69
Goshen,	4	20
Mansfield, First Society,	12	25
Abington,	5	11
Plainfield,	12	65
Pomfret, First Society,	8	15
North,	8	39
Thompson,	5	1
Woodstock First Society,	9	50
Muddy Brook,	12	95
Total, Windham County,	169	13

LITCHFIELD COUNTY.

Litchfield, First Society,	35	0
South Farms,	18	13
Barkhempstead, First Society,	7	62
Winstead,	13	0
Bethlem,	25	50
Canaan, First Society,	10	1
Colebrook,	15	62
Cornwall, First Society,	15	0
Goshen,	115	0
Harwinton,	18	25
Kent,	17	37
New-Hartford,	53	62
Norfolk,	90	84
Plymouth,	10	35
Roxbury,	8	81
Salisbury,	33	11
Sharon, First Society,	22	50
Ellsworth,	6	0
Southbury, First Society,	12	0
South Britain,	4	30
Torrington, First Society,	19	7
Torringford,	32	80
Warren,	19	42
Washington, First Society,	30	50
New Preston,	20	6
Watertown,	19	86
Winchester,	15	52
Woodbury,	19	75
Total, Litchfield County,	709	1

MIDDLESEX COUNTY.

Middletown, First Society,	11	22
Upper Houses,	6	45
Haddam,	14	76
Chatham, First Society,	8	43
Middlehaddam,	3	78
East Hampton,	1	92

Durham,	27 62	Bolton, First Society,	44 0
East Haddam, First Society,	23 50	North,	17 71
Millington,	18 0	Coventry, First Society,	14 0
Hadlyme,	4 85	North,	10 1
Killingworth, North Society,	22 11	Andover,	12 0
Saybrook, First Society,	6 63	Ellington,	14 67
Second,	23 0	Hebron, First Society,	8 34
Fourth,	8 0	Gilead,	8 0
		Somers,	10 15
Total, Middlesex County,	180 27	Stafford, First Society,	5 58
		Total, Tolland County,	159 16
TOLLAND COUNTY.			
Tolland,	14 70		

SUMMARY.

	D.	C.
HARTFORD COUNTY,	726	46
NEW-HAVEN	325	26
NEW-LONDON	221	11
FAIRFIELD	250	46
WINDHAM	169	13
LITCHFIELD	709	1
MIDDLESEX	180	27
TOLLAND	159	16
TOTAL, Dolls.	2,740	86

NO. 2.

FUNDS of the Society arising from other sources than the Contributions in May, 1804.

1804	*Contributions in the new settlements, viz.*	D.	C.	
Jan. 2.	To Rev. Thomas Williams,	32	56	
6.	Rev. J. W. Woodward,	41	28	
13.	Rev. Samuel Leonard,	4		
14.	Rev. Ira Hart,	31	5	
May 9.	Rev. Calvin Ingals,	4	44	
June 26.	Mr. Samuel P. Robbins,	44	97	
Sept. 28.	Rev. Calvin Ingals,	35	25	
Nov. 1.	Mr. Oliver Wetmore,	11	34	
Dec. 25.	Rev. Jedidiah Bushnell,	5	71	
				210 60
	Avails of Books, viz.			
Jan. 22.	Rev. N. Strong's Sermon at the ordination of Rev. Thomas Robbins,	14	37	
Sept. 22.	Connecticut Evangelical Magazine,	1211	29	
				1225 66
	Donations by sundry individuals, viz.			
Feb. 22.	Deacon Aaron Moses, Simsbury,	5		
29.	Joseph Hull of Norfolk,		75	
March 7.	Jemima Hubbard, Glastenbury,	2		
28.	Rev. George Colton, Bolton,	20		
May 21.	Anthony Brown, Sterling,	1		
				28 75

Donations by persons unknown, viz.

Feb. 7.	A Lady,	4		
15.	A Lady in Vermont,	2		
March 9.	A stranger from New-York state,	1		
April 18.	A Friend of Missions,	1		
May 8.	A Lady in New-Haven,	10		
	A female Friend of Missions,	2		
12.	A Friend of Missions in New-Haven,	12		
	A stranger in the county of Windham,	100		
18.	A stranger in Berlin,	10		
	Maria,	2		
19.	A Friend of Missions,	50		
24.	A well disposed Lady,	1		
June 1.	A female friend of Missions,	1		
July 3.	A friend of Missions in Cornwall,	1		
	do. do. Simsbury,	1		
26.	do. do. Glastenbury,	10		
Aug. 16.	A Friend of Missions,	1		
	An unknown widow,	5		
Oct. 3.	A Lady of Massachusetts,	1		
Nov. 1.	A Friend of Missons	3		
Dec. 12.	A friend of Missions,	5	10	
				223 10
May 12.	Ladies Society in Norwich			12 75

Donations to purchase Books, viz.

Jan. 20.	A friend of Missions,	11	32	
April 7.	do. do.	5	58	
May 12.	Hebron Female Association,	6	56	
Aug. 16.	A Friend of Missions,	5	58	
	Litchfield Female Association,	33	56	
Oct. 3.	A Friend of Missions,	5	58	
				68 18
Dec. 31.	Interest from Jan. 1, to Dec. 31.			870 6
				2639 10

No. 3.

Disbursements by order of the Trustees.

1804.				
	To Missionaries, viz.			
Jan. 5.	To Rev. James W. Woodward, Missionary to New-York and Pennsylvania,	360		
13.	Rev. Samuel Leonard, do. Vermont,	71		
May 9.	Rev. Calvin Ingals, do. do.	77		
June 1.	Rev. Ira Hart, do. New-York, Black river,	47		
4.	Rev. Seth Williston, do. do. and Pennsylvania,	93	70	
21.	Rev. Thomas Williams, do. do. Otsego and Delaware,	71		
26.	Mr. Samuel P. Robbins, do. do. Black river,	131		
	do. do do. Vermont,	83		
Aug. 16.	Rev. Alexander Gillet, Balance of an old Account,	1		
31.	Mr. Eli Hyde, Missionary to New-York, Black river,	25		
Sept. 28.	Rev. Calvin Ingals, do. do. Lake George,	95		
Nov. 13.	Rev. Thomas Robbins do. New-Connecticut,	50		

16.	Rev. Tho's Williams, do. N.York, Otsego & Delaware,	80	
20.	Mr. Oliver Wetmore. do. do. and Vermont,	108	72
23.	Rev. Joseph Badger, do. New-Connecticut,	340	50
Dec. 3.	Mr. Oliver Wetmore. do. Vermont,	25	
22.	Rev. David Bacon, do. Indians,	190	
25.	Rev. Jedidiah Bushnell, do. Vermont,	101	
	Other expenses, viz.		
Jan. 6.	To Mr. Elisha Colt, for assisting the Treasurer, last year.	4	50
June 1.	Rev. N. Strong, towards the support of an Indian youth,	21	25
	Rev. Benjamin Trumbull, for Books for new settlements,	16	
	Hudson & Goodwin, for paper to print Summary of Christian doctrines,	162	
5.	do. for printing and stationary,	18	25
	Mr. Elisha Colt, for assisting the Treasurer,	4	50
Sept. 10.	Rev. Abel Flint, for stationary and postage,	17	71½
28.	Hudson & Goodwin, for printing Summary of Christian doctrines,	140	
		2334	13½

No. 4.

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut in Account Current with *Andrew Kingsbury*, as their Treasurer. } Cr.

To amount of Cash, paid by order of the Committee, as per statement No. 3....	2334	13½	
Balance carried to Credit of new Account.....	17241	18	
	19575	31½	
Amount of Permanent Fund	9666	73	
For the purchase of Books and for current Expenses....	7574	45	
	17241	18	

By Balance in favor of the Society, January 1, 1804...	14195	35½
By Contributions in May, 1804, as per statement No. 1.....	2740	86
By Donations, Interest, &c. as per statement No. 2.....	2639	10
	19575	31½
By Balance of the above Account.....	17241	18

A. KINGSBURY. *Treasurer to Miss. Society*
JOHN PORTER, *Auditor.*

Hartford, January 1, 1805.

A particular List of the Contributions, received in the new settlements, contained in the general statement No. 2.

To Mr. Thomas Williams, in the counties of Otsego and Delaware, in 1803.

	D.	C.
Mr. Eb. Penfield, Harpersfield,	1	
Abel Penfield, do.	0	50
Zeph. Edwards, Stamford,	1	
Col. David Phelps, Colchester,	1	
Capt. Peter Hager, do	0	25
Mr. Samuel Prince, Meredith,	1	
Col. Witter Johnson, Sidney,	0	75
Contributed at Capt. Botchford's in Butternuts,	3	7
at Mr. Hunt's Unadilla,	1	6
at a school house in Butternuts, Shore's settlement,	4	50
at a school house, near Mr. Barber's,		58
Polly Sacket, 12 years old.		6
At Esq. Noble's in Pittsfield,		33
Deacon Thurston, Pittsfield,		50

At Burlington,		1 34
Mr. —— Root, Burlington,		68
Eleazer Homer,	do.	25
On the flats,	do.	3
At Burlington,		2 62
Mr —— Alexander, Burlington,		1 11
At the white house,	do.	4 21
Samuel Seymour, Exeter,		1
At Worcester,		2 50
Deacon Burgiss, Delhi,		25
		32 56

To Rev. James W. Woodward, in the states of N. York and Pennsylvania, in 1803.

At Oxford, New-York,		84
Locke,	do.	3 40
Tioga,	do.	7
Milton,	do.	1 50
Ulysses,	do.	2 81
Owego,	do.	50
Palmyra, Pennsylvania,		1 18
Fishing Creek,	do.	2 93
Wysox,	do.	1 50
Wyalusing,	do.	4 95
Willingsborough,	do.	2 50
Mr. John Beardsley, Wilton, N. York,		25
Mr. Slosson, Owego,	do.	25
Gideon Peck, Norwich,	do.	25
Deacon Philips,	do. do.	1
Mr. P. Kreener, Newport. Penn.		1
A friend of missions, Canaan,	do.	3 45
Mr. — Peeler, Palmyra,	do.	50
Moses Thatcher, Nine Partners	do.	50
A friend of missions,	do.	1 35
At Greenwood,	do.	62
Sold Magazines,		3
		41 28

To Rev. Sam. Leonard, in Vermont, 1803.

At Westford,	2 25
Swanton,	75
Deacon Parker,	1
	4

To Rev. Ira Hart, in the counties of Herkimer and Oneida, state of N. York, in 1803.

At Herkimer, little falls,		8 50
Mr. Isaac Boosimbark,		1
At Herkimer flats,		2 18
an evening Lecture,		2 40
Rutland,		1 6
Lowville, evening Lecture,		94
Sabbath.		3 97
Mr. James Bailey,		1
Elisha Stephens,		25
Charles Sexton,		25
At Turin,		2 60
Deacon Judah Barnes,		50
Jonathan Collins, Esq.		1
John Ives, Esq.		50
Mr. Joshua Rockwell,		1
William Rice,		50
Philemon Hoadley,		50
Jabez Foster,		50
Timothy Wadsworth,		25
Jeremiah Wilcox,		25
Amos Barnes,		50
Elisha Crowfoot,		25
Reuben Paine,		25
Seth Miller,		25
Levi Ives,		25
Levi Hough,		50
		31 5

To Rev. Calvin Ingals, in Vermont, in the Spring of 1804.

At Cambridge,	1 94
Swanton, a friend of missions,	2 50
	4 44

To Mr. S. P. Robbins, in the Black river settlements, and in Vermont, in 1803 *and* 1804.

At Little Falls,		2 96
Champion.		2 57
Rutland,		75
Turin,		3 96½
Leyden,		3 25
Trenton,		1 22
Camden,		83
Adams,		2 49
Fairfield,		1 94
Mrs. Hannah Foster, Turin,		50
Maj. Zech. Bush,	do.	1
Capt. Amos Barnes,	do.	1 50
Mrs. Hep. Barnes,		50
Miss Crane,	do.	1
Mr. Samuel Hall,	do.	25
Timothy Johnson,	do.	50
Joshua Rockwell,	do.	50
Dea. Lewis Smith, Leyden,		50
Mr. — Sipple,	do.	12½
Hezekiah Talcott,	do.	25
Holmes,	Remsen,	25
Ephraim Hoit, Trenton,		25
M. Bosworth, Lowville,		1
At Salisbury,		1 93
Milton,		1 50
do. and Colchester,		5 5
Highgate,		1 56½
Sheldon,		1 17
do. St. George, &c.		2 7½

Salisbury,	1 83
Mr. H. Weeks, Salisbury,	25
Mrs. Elizabeth Wood, Milton,	50
S. Royce, Esq. Berkshire,	50
Mr. Royce, Richford,	25
M. Eben. Cross, Montgomery,	25
	44 97

To Rev. Calvin Ingals, in the state of New-York, in 1804.

At Kingsbury,	6 12
Westfield,	1 24
do. east part,	4 77
Bolton,	8 43
Chester,	2 65
Thurman,	99
Hartford,	1 43
Hebron,	5
Salem,	2 50
Fairfield,	2 12
	35 25

To Mr. Oliver Wetmore, in the north west of Vermont, and the west side of lake Champlain, in 1804.

At Richmond, from a stranger,	1
Enosburgh,	4 32
Champlain,	3 67
Mrs. E. Wood, Malone,	50
Mrs. J. Wood, do.	50
Salisbury,	1 35
	11 34

To Rev. Jedidiah Bushnell in Vermont in 1803.

At Salisbury,	5 71

Donations of Books in the course of the year.

900 Sermons on the Prodigal Son, by a Friend of Missions.
25 Putnam's Essays, by Rev. Aaron Putnam.
12 Doddridge's Rise and Progress, by Rev. George Colton.

A List of Books sent to the inhabitants of the new settlements in the states of Vermont, New-York, Pennsylvania and Ohio, by the Trustees of the Missionary Society of Connecticut.

Bound Books, viz.

2 Bibles,
66 Testaments,
163 Doddridge's Rise and Progress of Religion.
55 Trumbull's Sermons on Divine Revelation.
25 Backus's Sermons on Regeneration.
353 Edwards's Sermons.
8 Vols. of Connecticut Evangelical Magazine.
44 Hartford Selection of Hymns.
1 Strong's Sermons.

717

Pamphlets, viz.

843 Doddridge's Address to Families.
149 C. Strong's Ordination Sermon.
48 Williston's Address to Families.
100 Davidson's Sermon.
12 Catlin's Sermon.
655 Numbers of the Connecticut Evangelical Magazine.
12 Edwards on Baptism.
12 N. Strong's Ordination Sermon.
100 Lathrop's Sermon on the Sabbath.
600 Trumbull's Address on Prayer.

800 Sermon on the Prodigal Son,
1162 Summary of Christian Doctrines.

4493

Small Books for Children, viz.

552 Family Books.
30 Proof Catechisms.
256 Watts' Divine Songs.
24 Principles of the Christian Religion.
36 Lectures for Children.
242 Primers.
320 Sermons to Children.

1460

Bound Books, - - -	717
Pamphlets, - - -	4493
Books for Children, -	1460
Total,	6670

On the Natural Creation.

BY the natural creation is meant this world in which we live—the vegetable and animal kingdoms, in their infinite variety, and the sun, moon, and other luminaries. Whatever is created is properly a creature, this is the import of the word. In this paper however, no other part of creation will be respected but that with which man is especially connected, and which administers to him. We are continually conversant with the creature, and are supplied with food, raiment, shelter, light and innumerable comforts by it, and we are responsible to God its author, for the manner and purposes for which we use it. And it is of some importance to us, that we take the subject into serious consideration. Many instructions are given us in the scriptures, concerning the original state and design of our world, and the manner in which we are to use it, and the consequences of abusing it. In one passage, the creation is with admirable sublimity personified, and represented as not merely complaining of the abuse it receives from us; but groaning under bondage, and travailing in pain for deliverance, for thousands of years, from the slavery and abuse by which it is subjected by man. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him, who hath subjected the same in hope. Because the creature itself also, shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. For we know, that the whole creation groaneth and travaileth in pain together until now."*—This passage, it is believed, respects the whole natural world, so far as it administers to man. It represents

* Romans viii. 19—22.

it as reluctantly in the situation, in which it now is, loth to be put to such use, and groaning with earnest expectation for deliverance from bondage and corruption, into the glorious liberty, or exemption from evils, which is reserved for the sons of God. This is indeed a figurative representation; but it is very plain and significant, and is a striking exhibition of truths, which nearly concern mankind.

It will be to the present purpose of the writer, to make a number of observations—On the original state and design of creation,—On its subjection to vanity,—And on its deliverance from it.

When God had created the world, he saw, and beheld all was very good—all was as it should be, without fault, or any tendency to evil. The state of creation was at first suited to the condition of man, in his primeval innocence. There was then nothing hurtful, poisonous, voracious or destructive. The lion and the lamb might lie down together. There was no such things as disease, infirmity, old age or death: and no tendency in nature to any thing of the kind. Universal welfare, harmony and peace prevailed thro' nature. The earth also was so fertile, that it produced every thing necessary to man, in luxuriant profusion, and the seasons accorded with this happy state in the best manner, and all was incorruptible, and calculated for immortality.

The design of the creature was, ultimately, to subserve the glory of God. The manner in which it was to do this, was to minister unto man, that he might use it in the service of God: all things were put into subjection to him. Some parts ministered food, some pleasure, some instruction, and all served to furnish him with subjects, in which he might behold and contemplate the wisdom, power, goodness and perfection of his Creator, and be filled with admiration and praise. In the sun, moon and stars, he was led to admire the greatness and magnificence of God, in other things, his exquisite skill, and in all, his goodness; for all were very good, and answered the most benevolent purposes. All creation was calculated to inspire delight, having an endless variety to increase its charms, and inspire man, the lord of all, with sentiments of praise and gratitude. But the creatures were not designed to pamper evil lusts, or to serve a rebel against their Creator. Their ultimate object was to glorify God, and enrich mankind, with the knowledge of his perfections. Man was to be the great high-priest of all, to present them, with thanksgiving, unto God, and use them in his service. This was their original design, and in accomplishing this, they answered the important end for which all things were created, and the highest end their natures were capable of effecting. Thus the state of creation was harmonious and blessed, and its end, the happiness and instruction of man, to the glory of God. For this the sun lighted him, the fruits fed him, and the creation in general ministered to him.

We shall now proceed to a few observations on the subjection of the creature to vanity. It became, and now is, subject to this in several respects. Instead of harmony among all living

things, in the animal world, there is now a constant, and almost universal warfare. The beasts of prey are continually devouring one creature or another. The feathered race are pursuing one another for food, committing depredations on the insects, and even the fish of the sea are all pursuing, or pursued, thro' the deep. Fear, jealousy and terror have broken out, and spread misery through the whole animal creation. And though many animals escape the fangs of their pursuers, yet, in one way or other, all are doomed to die. The earth too has become comparatively barren; for God has said to man, 'Cursed is the ground for thy sake. Thorns also and thistles shall it bring forth.' Nature is subjected to storms, and the seasons are often unfavorable to the production of the necessaries and conveniences of its inhabitants. All the elements teem with death; corruption is every where to be seen. A world of vanity and misery has come on the creature, and harmony is very much at an end. In this respect, creation is now in a manner ruined—it is subject to vanity.

It is also subject to vanity, as it is subservient to sin, and to dishonor cast on God by man, instead of being employed to his praise. The sun lights mankind to dishonor its Maker. The fruits, in feeding him, pamper his lusts; the air he breathes is subjected to preserve a life of rebellion; the beasts are used in the service of sin, are often cruelly lashed, through the passions of their masters, and almost starved through their avarice, and the whole creation subserves the violation of its Maker's laws. The original end for which it was made is perverted. Instead of aiding men to serve God, it aids them to commit all manner of provocations. It even supplied those, who took its Creator to the cruel tree.

This subjection to vanity is wholly the effect of sin—of the sin of man. When he sinned, the creature felt the wound; a dreadful subjection to evil took place. The sin of man inspired the tiger with voracity, and let him loose against the lamb, the hawk against the dove, and the fish against their inferior species. Sin was the cause of all the barrenness in the earth, and the other changes by which creation is deformed. This was designed as a punishment to man. When man became a sinner, it was not fit that he should live, where all was harmonious; and therefore the lower creation was given up to all this misrule and confusion. And it is the sin of man, which has occasioned the creature, to minister to rebellion against God.

The creation is subject to all this vanity, not willingly. This is indeed a figurative expression; but it is a scriptural one, and very significant, and assures us that this is contrary to its nature and end, as it was at first made and appointed. We by our sins have forced it reluctantly into this bondage, and pressed it into the service of sin, and subjected it to disorder. In some respects, this is almost literally true. It is with reluctance that the beasts are driven with severity, and this often in the service of iniquity.

The creature is made to remain subject to all this disorder and abuse out of kindness and mercy to sinful men. It was

subjected to this, for a time, that the purposes of gospel grace might be accomplished. Had not Christ graciously interposed, the sun would have no longer enlightened man, after he had become a sinner; the earth would not have borne his weight, while he was abusing its Author; the air would not have been polluted by his lungs, nor the beasts have submitted to his dominion. Creation would have cast him off, and he would have been consigned over to punishment. This would have been according to justice, and the penalty of the divine law. But that an innumerable company might be saved to the glory of infinite grace, the creature was subjected to minister to man, notwithstanding his apostacy.

Further: The creature is subjected to this abuse in hope. This scriptural figure is very expressive. It represents the creature, as submitting to vanity, on no consideration, but the hope of some happy consequences, which might be obtained by it. It submits, as if in hope that Christ would reform the rebel man, so that he might use this world as not abusing it, and as in hope that Christ would be glorified, and turn the whole scene eventually to the honor of God, which is the ultimate end of creation. And it is truly, for this cause, that the creature is constrained to be subject to this abuse.

The creation may also be represented as submitting, in hope that an end would come to its being abused, when Christ shall have answered his purposes; that it might then be permitted to cast off the irreclaimable, and administer to the people of God only, according to its original design, and that it should then be restored from the curse.

Some observations will next be made, on the deliverance of the creature from vanity.—The deliverance for which the creation groans and travails in pain, is a release from that subjection to discord, death and corruption, into which it was brought, by the fall of man: from this it will be delivered, and be again in a state of perfect harmony, incorruptible and eternal. It is not meant, that the same system, with which we are now connected, will certainly be restored; of this some may doubt; but there will be a place, harmonious and incorruptible, suited to the state of the sons of God, where they will dwell for ever. The heavens and earth which are now, are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men. The earth shall be burnt up, the elements melt with fervent heat, and the heavens be rolled together as a scroll, and as a vesture God shall change them, and they shall be changed; but we look for new heavens, and a new earth, wherein dwelleth righteousness. This shall be the everlasting residence of the redeemed.

This creation shall be put to the same use, for which the present world was at first designed. It will be subservient to the children of God and to his glory.—In this new heavens and earth, all things will be adjusted to the state of the saints, so as to accommodate them to the employments for which they are redeemed. Then the creature will be delivered from all abuse, it will no longer be perverted to serve rebels in wickedness, nor

be an accomplice in rebellion; it will be used only in the service of God. No disorder and no curse will attend any more. It will be delivered from the bondage of corruption, into the glorious liberty of the children of God.

The time, when the creature shall be thus restored, will be at the general resurrection. When the saints rise with glorified bodies, they will be in need of a place of residence adapted to their state, and then the restoration will take place.

A considerate mind will reflect, that it is a great crime in man to abuse the creature, and employ it in the service of sin. It was made for other purposes, but is pressed into it by man, its lord, who ought to have employed it for the honor of its Maker. It is no small crime to throw the lower world into disorder and confusion. We have made every thing about us accessary to rebellion against God; we have brought death and corruption on every thing, which walks, or creeps, or swims, or flies; their miseries and their deaths all lie at our door. We have enkindled an almost universal warfare among them, in addition to all the evils which we impose upon them with our own hands. We have let loose the voracious animals to prey upon the more defenceless tribes. Our wickedness has imparted the venom to the asp, and introduced the storms and convulsions of the elements, and in a measure ruined the world, by the curse we have brought upon it, even that world, of which God has made us the lords, and has commanded it to subserve our happiness.

Therefore we may be assured, that these things will rise up in judgment against the wicked.—There is a sense, and a solemn sense, in which the beasts of the field, the luminaries of heaven, and the very food and raiment which have supported us, will be present, as witnesses at the judgment, against the wicked, and in which the blood of every living creature, which has fallen into the hands of beasts of prey, or died by other means, will be required of us. They will not indeed be personally present at the judgment, but the account will be brought forward. The sinner will be arraigned and condemned for all the evil consequences of his wickedness upon creation, and its perversion from its noble design and end.

It is worthy of serious remark, that those who continue through life to abuse the creation without repentance, will soon be deserted by it. It will cast them off for ever. The sun will but a short time enlighten them, the beasts obey, the earth support, or the fruits sustain them. The creature will soon be amply avenged on them. Some portion of creation will be their prison, and will be deeply fraught with vengeance; and this will be its direct end, by which it will glorify God, and for which it is designed. It will be a lake of fire and brimstone prepared for their punishment. As the wicked abuse the creature, so that portion of it will be the instrument of God in their destruction, and the creature will be avenged, for all the abuse it shall have sustained. These heavens and earth are reserved unto fire, to the day of judgment, and the perdition of ungodly men. If

these elements, which have been vitiated, disordered and polluted by us, and have been pressed into the service of sin, should be melted down, and constitute the lake, then these very elements will be avenged, and the punishment will in this respect be peculiarly striking.

The godly do, in a measure, use this world as not abusing it, by improving it to the glory of God. They therefore will have the advantage of the new heavens, and the new earth, wherein dwelleth righteousness. They will have such accommodations, as will be suitable to their resurrection bodies. There will be no curse there. The creature will willingly minister to them, who will use it to the glory of its Creator.

Finally, from the malignant effects of our sin, even on the natural world, we may justly be led to reflect on its evil and destructive nature. This should lead us to confess and forsake our sins, that we may find mercy of the Lord, in the day when we shall give account of ourselves to God.

Observations on being made sinners by Adam, and righteous by Christ.

THE scriptures declare, that "by one man sin entered into the world, and death by sin"—that "as in Adam all die; even so in Christ shall all be mad alive"—that "as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous."—From these passages of sacred writ, we are naturally led to enquire, in what sense the posterity of Adam are made sinners, and liable to condemnation by his disobedience; and in what sense, those who are in Christ are made righteous and justified by his righteousness or obedience. This is a question of great importance, and concerns our eternal happiness and misery.—In considering the subject, it will be enquired,

I. In what sense do mankind become sinners, and exposed to condemnation by the disobedience of Adam?

It has been supposed by some, that the sin of Adam is so imputed, or transferred to his posterity, that they become personally guilty of his disobedience. But it may be observed, that there is no passage in the whole Bible, which declares, that we are guilty of the sin of Adam, or that this is so imputed to us as to render us guilty, antecedent to any sin of our own. It is indeed written, that "by one man's disobedience many were made sinners." But his disobedience may make them sinners by their deriving from him a sinful nature or temper, and not by rendering them personally guilty of his sin. It is also declared, that in Adam all die, or become liable to death through him. But it appears, that they are not condemned to die on account of *his sin*, but of *their own*. For the apostle declares, that "death passed upon all men, for that all have sinned." And not only are there no passages in the

Bible which declare, that mankind are criminal for the sin of Adam; but it is evident from various considerations, that his disobedience cannot be so imputed or transferred to them, as to render them personally guilty of it. Sin and guilt are personal matters—are what belong to one's own moral character or exercises, and therefore can never be so transferred as to become the sin and guilt of another. We may be effected by the sin of others, and suffer evils in consequence of it; but still their sin cannot be so transferred as to become personally ours, when in fact we were in no way accessary to it. Thus although the blessed Saviour bare the sins of mankind in his own body, or suffered on their account; yet it is certain that their sins were not so transferred to him, as to become personally *his*, and render him really guilty of all the sins of mankind. This would be a most absurd and blasphemous idea. For it would be saying, that the Lord Jesus, who did no sin, and was perfectly holy, harmless, and undefiled, was the greatest sinner who ever lived on earth. Such a transfer of sin, or of moral character, is wholly impossible; yea, it is a gross absurdity, or contradiction in terms. For the very idea of sin and guilt is demerit for one's own criminal conduct; and it implies, that the person is conscious of the conduct for which he is guilty. It is therefore as impossible and absurd to suppose that the disobedience of Adam is so transferred to his posterity as to become personally theirs, and render them guilty, without any sin of their own; as that the sins of all believers should be so transferred, as to become the personal sins of Christ Jesus.

But it may be objected, that we have adopted the sin of Adam by approving of the principles on which he acted, and have virtually justified his disobedience by our own sinful conduct, and thus have become guilty of his sin.

To this it may be replied, that if we have approved of his sin, this approbation is not his sin itself, but our own sin—a sin of which we are truly guilty by our own personal act. But this does not prove, that we are guilty of his personal sin, but only of our own sinful act of approving it. Adam's sin was one thing, our approving it is another: he was guilty of the former, and we of the latter. Perhaps our approbation of his sin is as heinous as his committing it, but still it is a different act. These considerations also evince, that Adam's disobedience is not so transferred to his posterity as to render them sinful and guilty, antecedent to any sin in themselves.

Further, mankind will never be condemned, nor, as some have expressed it, be considered as guilty in the sight of God, on account of the sin of Adam, aside from their own personal sin. The omniscient God undoubtedly sees and considers every thing, just as it is in reality. And as we were not in fact guilty of Adam's personal disobedience, and were in no way accessary to it; it is certain, that God cannot consider us guilty of it. Nor will the righteous Judge of the universe ever condemn or punish us for this sin. For condemnation, if it is just, is always grounded on the per-

sonal guilt or demerit of the condemned. Certainly then we cannot be justly condemned for the fault of Adam, when we were in no way guilty of it, or criminal for it. Neither shall we ever be punished, by a God of perfect justice in consequence of the sin of Adam, any more than we justly deserve for our own sins. When punishment is inflicted upon a criminal, it is, if just, a penalty for some fault or crime; therefore to punish mankind beyond their own personal demerit, for the sin of Adam, when they were wholly innocent of it, would be evidently unjust. We cannot then rationally suppose, that a holy and righteous God will ever do this. The supposition would not only be charging the Judge of all the earth with injustice, but it would be contrary to plain declarations of scripture. For when the Jews complained that the ways of the Lord were not equal—that the fathers had eaten sour grapes, and the children's teeth were set on edge, implying, they were unjustly punished for the sins of their fathers; God, in vindicating his conduct from this false charge of injustice says, "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of of the wicked shall be upon him." This passage expressly teaches, that none will be punished for the sins of others, beyond what they themselves deserve. Accordingly the scriptures frequently declare, that mankind are to be judged, or punished, according to the deeds done in the body; plainly implying, that their condemnation and punishment are to be according to their own personal sins and demerit.

Perhaps it may be objected, that God declares, that he will visit the iniquities of the fathers upon the children, and that mankind often suffer evils in consequence of the sins of others. To this it may be answered, that although God often brings evils and calamities upon children in consequence of the sins of their parents, and as a token of his displeasure against their sin; yet the children themselves, being sinners, justly deserve all they suffer, and are never punished more than their own just demerit. Although these evils are brought upon them, as a manifestation of the divine displeasure against the sins of their parents or ancestors; still they suffer no more than they justly deserve, and so experience no injustice.

But we are made sinners, and exposed to condemnation by the disobedience of Adam in this sense, that in consequence of his apostacy we come into existence with a sinful temper, derived from him, and so are exposed to condemnation. Adam by his disobedience became wholly depraved. And all his posterity, by a divine constitution, derive from their corrupt progenitor an unholy, sinful temper, or come into existence sinning. This is according to the universal course of divine providence, by which all creatures propagate their likeness. And as mankind come into existence unholy and sinful; so they are, on account of this their personal sin, justly deserving of condemnation and punish-

ment. Thus according to the declarations of the apostle, "By one man's disobedience many were made sinners: and by the offence of one, judgment came upon all men unto condemnation." For it is by means of the apostacy of Adam, that all mankind became sinful and condemned. But still their own personal sin is the immediate cause or ground of their guilt and condemnation.

II. In what sense are believers made righteous, or justified by the righteousness of Christ?

By the righteousness of Christ is here meant his atonement, including both his *perfect obedience* to the divine law, and his *sufferings*, by which he supported its authority. When persons cordially receive the Lord Jesus as their Saviour, and become united to him in faith and love; they then, in a certain sense, become one with him. Thus they are said to be members of his body, and to be one with him, as the wife is one with her husband. On account of this their union with his beloved Son, God regards them with affection, and treats them in a certain sense as one with him, by conferring upon them great favors and honors for his sake: or in other words, he treats them as righteous by pardoning their sins, receiving them into favor, and bestowing upon them eternal life, from regard to the atonement and righteousness of the Lord Jesus, in whom he is well pleased. This cordial union to Christ, or approbation of his character and atonement, by the exercise of a holy faith, is necessary to our justification and salvation. But still our justification in the sight of God is wholly out of regard to the Saviour and his atonement. Thus the apostle declares, that believers are "justified freely by his grace through the redemption that is in Jesus Christ."

But since the apostle declares that "as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life:" some have supposed, that the expression, "even so by the righteousness," &c. implies, that there is an exact parallel between our being condemned on account of the offence of Adam, and our being justified on account of the righteousness of Christ. This parallel, therefore, it is supposed, requires, that mankind should be condemned on account of the disobedience of Adam, antecedent to their own personal sin, or at least that their condemnation should be grounded on his offence.

To this it may be answered, that persons are not justified by the righteousness of Christ, until they have personal holiness, or are united to him by a cordial faith and love. So on the other hand, mankind are not condemned, until they become personally sinful, and thus by their sinful temper or exercises unite with Adam in his apostacy and rebellion against God. And in this respect there is an exact parallel or similarity between the justification of believers and the condemnation of Adam's posterity. For personal sin, and personal holiness or faith are equally necessary to condemnation, and to justification. There is also a similarity between the two cases in another respect. For as the personal faith, holiness and jus-

tification of the believer take place in consequence of the righteousness and atonement of the Lord Jesus, and are connected with it by a divine engagement or constitution; so the personal sin and condemnation of all the race of Adam take place, and are inseparably connected with his apostacy. In view of the striking similarity between the two cases in these respects, the apostle might with great truth and propriety say, "Therefore as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life."

But the phrase, "*even so by the righteousness*," &c. does by no means necessarily imply, that there must be an exact parallel, in all respects, between condemnation by the offence of Adam, and justification by the righteousness of Christ. If there is a parallel between them in some particulars, then the expression, "*even so*," &c. is true and proper, although in some other respects there may be a difference. And that there must be a difference, between the ground of condemnation through Adam, and of justification through the Lord Jesus, is evident from various considerations. It is evident from the different nature and desert of holiness and of sin. Personal holiness and faith are as necessary to our justification by the righteousness of Christ, as personal sin is to our condemnation through the fall of Adam. But although the exercise of faith and holiness unites to the Saviour; yet it does not atone for the past sins of believers, and merit justification and eternal life. They must therefore be justified by the righteousness or atonement of the Saviour, as the meritorious cause. But when a person is once guilty of sin, he then justly merits or deserves condemnation on his own account. Thus from the different nature and desert of holiness in believers, and of sin in the posterity of Adam, it is certain, that there must be a difference between condemnation by Adam, and justification by Christ.

Besides, the justification of believers is not an act of justice to them; it gives them no legal claim on God for favor. But it is an act of pure, sovereign grace, bestowed on them, because God delights in mercy and happiness. But certainly no one will say, that we are condemned for Adam's sin, not as a matter of justice, but of pure sovereign wrath, inflicted on us, because God delights in wrath and misery. This would be blasphemous; and yet it seems, that persons must be driven to this consequence, if they assert, that there is an exact parallel in all respects between condemnation through Adam, and justification through Christ, and that the sin of Adam is the meritorious ground of our condemnation; as the righteousness of the Lord Jesus is the meritorious ground of our justification.

These considerations clearly show, that mankind are not condemned for the disobedience of Adam, as the meritorious ground, antecedently to their own personal sin and demerit: and that the declaration of the apostle, "Therefore as by the offence of one, judgment came upon all men unto condemnation; even so by the righteous-

ness of one, the free gift came upon all men unto justification," does by no means imply, that there is an exact parallel in all respects between condemnation by the offence of *one*, and justification by the righteousness of *one*. Yea, the apostle himself declares, "Not as the offence, so also is the free gift. And not as it was by one that sinned, so is the free gift: for the judgment was by one to condemnation; but the free gift is of many offences unto justification;" plainly teaching, that there is a difference between the two cases in some respects.

It may be remarked from the subject,

1st, That none will be condemned by the Most High, unless they justly deserve it, and that he will punish none in the present or future world any more than they deserve for their own personal sins. Some are apt to complain, and feel as if it was hardly just, that they should suffer so many evils, and be exposed to everlasting destruction in consequence of the sin of Adam. But it appears, that we have no just reason to complain of any injustice, since we never suffer any more than our own iniquities justly deserve. Thus every mouth will be stopped at the bar of God, and every conscience will be convinced of the justice and rectitude of the divine proceedings in the condemnation of the wicked, who will receive according to their own works, and will for ever eat the fruit of their own doings.

2d, It appears, that personal holiness, or a cordial faith and love, which unite us to the Saviour, are necessary to salvation. Without these, the atonement or righteousness of Christ will profit us nothing. For it is declared, "He that believeth not shall be damned, and shall never see life—Without holiness no man shall see the Lord—Except ye repent ye shall all perish." It is therefore of infinite importance to each one of us that we repent and forsake our sins, believe in the Lord Jesus, and cordially receive and obey the gospel.

H. E.

While people continue in the body, they are to expect no account from the invisible world, but what is contained in the Bible.

THE sacred writings inform us, that in the days of inspiration, several persons were raised from the dead. Some were restored to life, under the Old Testament dispensation;—but many more in the days of Christ and his apostles. When Christ expired on the cross, the graves were opened, and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.*

Lazarus was also raised after he had been dead four days.† Hence the following enquiry hath been often made—"Why have we no account in scripture, of the conversation of such as have been raised to life, respecting the invisible world?"

The following are humbly offered as reasons, why there have been no communications of this kind from the other world, made matter of sacred record.

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* Matt. xxvii. 52, 53.
† John xi. 39.

1. There can be nothing essentially new revealed to men, while in their present state, respecting the condition of the godly or the wicked, after death, in addition to what is revealed in the word of God. This exhibits as clear and striking a representation of invisible and eternal things, as people are capable of receiving and understanding, while in their mortal state.

Christ who came down from heaven, had a far more perfect knowledge of the invisible world and of the final conditions of men, than any common person could have, though he had been among departed spirits. Should one come from heaven, or from hell, we cannot conceive it possible, that he should give a more affecting description of the happiness of the former, or the misery of the latter, than Christ hath given.

Had Dives been sent from hell, to testify to men, what he had seen and felt, could he have found language to have painted the exquisiteness of the misery of damned souls, beyond what Christ hath done in his doctrines and parables? What words can be more expressive of their torment, than to say "they are cast into a place of outer darkness, where is weeping and gnashing of teeth?* Or into a furnace of fire;† into everlasting fire: the fire that shall never be quenched; where their worm dieth not, and their fire is not quenched."‡

Could one sent from the world of woe, have represented the anguish he there endured, in more lively colors, than to say it was his most earnest petition, that so small a mitigation to his sufferings might be granted as the application of one drop of water, to cool his schorched tongue?*

Or can we imagine that one sent from that place of misery could use language or metaphors, which would exceed those found in John's Revelation, to set forth the dreadfulness of the punishment, which the wicked suffer after death?

It is there described, by "a lake which burneth with fire and brimstone."† They are represented, as "drinking of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation. And shall be tormented in the presence of God and the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night."‡

And should one come from the heavenly world, we may not presume to say, that he could represent the glory and blessedness of the place, beyond what Christ and the inspired penmen of the scriptures have done. No one who had been in Paradise, could use words more expressive of the happiness of saints, than those of David in the xvi. Psalm 11 ver. "In thy presence is fulness of joy, and at thy right hand there are pleasures for ever more."

The beauty and glory of the heavenly state, are pointed out by the most lively figures and things in nature, in the xxi. chap. of Revelation, under the name of the new Jerusalem. It is sub-

* Matt. viii. 12. † xiii. 50.
‡ Mark ix. 45, 46.

* Luke xvi. 24. † Rev. xix. 20.
‡ Rev. xiv. 10, 11.

joined, "And the nations that are saved, shall walk in the light of it; and the kings of the earth do bring their glory and honor into it; and the gates of it shall not at all be shut by day; for there shall be no night there." See also chap. vii. 15, 16, 17 verses.

How expressive of the glory and happiness of the saints in heaven, are these words of Christ? "Then shall the righteous shine as the sun in the kingdom of their Father."* A similar passage is found in Dan. xii. 3. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

And what one from the world of glory, could express his ideas of its joys more fully, than is implied in the promised reward of grace to the godly? They are promised *eternal life; a crown of life; a crown of glory that fadeth not away.* And that they *shall eat of the hidden manna; shall drink of the river of water of life; that the Lamb shall feed them; and lead them to living fountains of water, and God shall wipe away all tears from their eyes.*

We may therefore be assured, that no saint whose soul had been in Paradise, could add any thing to the glorious representations of the blessedness of that place, already given in the word of God. Nay, we may conclude that what departed spirits experience beyond those representations therein made, is incommunicable to men, in this life.—When Paul was caught up to the third heaven, he heard, "unspeakable words, which it is not lawful for a man to utter."*

2. Should a messenger come from the invisible world, he could set no new motives for repentance before sinners. This is implied in the address of Abraham to Dives, Luke xvi. 31. "If they hear not Moses and the prophets, neither would they be persuaded, though one rose from the dead." These words denote, that if the means which God hath instituted, lose their effect upon sinners; no others would avail to lead them to repentance. The word of God contains every thing necessary, to instruct and warn mankind: and all is there said respecting future and eternal things, that is requisite for them to know, or which they are capable of knowing, until they exchange worlds.

A person sent from heaven or hell, might cause a momentary surprise, with those to whom he should appear; but would do nothing towards melting the hard heart of a sinner into penitence. He would be far from convincing infidels of the reality and vast importance of eternal truths, or of their sin and folly in rejecting a crucified Saviour. Nothing would be effected in this way, towards removing the native enmity which exists in the hearts of unregenerate persons against God, and the truths of his holy word. The influences of the divine Spirit alone can produce a change in the moral temper of sinners. And if we may hope for the blessed Spirit to accompany any means, they must be such as God hath instituted.

* Matt. xiii. 43.

* *Arrsta remata* Words unutterable.

If any messenger from the invisible world could effect the reformation and salvation of sinners, who so likely to do this as the Lord Jesus Christ, since he hath come both from heaven, and from the dead? And not only so, but his divine mission was attended with many infallible proofs. Never could a finite person be sent from heaven or from the dead, with equal authority, to that of the Son of God. And no one can possibly represent the solemn realities of eternity, more clearly and affectingly than Christ hath done. And yet it hath been found by eighteen hundred years' experience, that no sinner will ever believe and embrace the gospel of Christ until God operate effectually upon his heart by his Holy Spirit. Not only thousands of the Jews who heard his preaching and saw his miracles, continued unconverted; but many millions, from generation to generation, have lived and died uninfluenced by the solemn truths taught by this *faithful and true witness.*

And if an account of the torments of the wicked in hell, given by one who had suffered them for a season, would lead sinners to repentance; why did not the extreme agonies of the *innocent* Lamb of God produce this effect, when he suffered for sinners, in the view of many thousand spectators? What small relentings were there among the numerous throng which beheld the Saviour when he hung bleeding upon the cross, and enduring the keenest anguish of soul and body imaginable? But on the contrary, they poured forth the most bitter revilings and execrations! And we may conclude that hardened sinners would even mock and deride any person, who should come from the dead to preach to them. And had an account of the invisible world been published from the mouth of Lazarus, or any other person, who had been restored to life, it would have availed nothing, with such as refuse to *hear Moses and the prophets, Jesus Christ and the apostles.*

Some inferences may be made from what hath been said upon this subject.

1. We may infer that no person is warranted from the word of God, to publish to the world the discoveries of heaven or hell which he supposes he has had in a dream, or trance, or vision. Were any thing of this kind to be made known to men, we may be assured it would have been done by the apostles, when they were penning the gospel history. Have persons remarkable views of the invisible world, in dreams or visions, let them like Mary, *keep all these things, and ponder them in their heart.* And let them improve all their thoughts and views of God and divine things, which they may have, whether waking or sleeping, for their own spiritual profit; but never make them known to any one, as some *new revelation* from heaven.

By publishing their dreams or visions, many persons have imposed upon the credulity of the ignorant. And however sincere and well meaning some have been in such publications, they have opened a wide door for the impositions of *crafty and designing men who lie in wait to deceive.*

It was by pretended visions that Mahomet gained credit to his Alcoran, by which this grand

impostor hath drawn many thousand people into that fatal vortex of error and delusion, which has paved the way for their everlasting ruin! And many false religions and fatal errors have been established in the same delusive way. The following words of the prophet Jeremiah, ought to have peculiar weight upon the minds of all visionary persons. "The prophet that hath a dream, let him tell a dream,* and he that hath my word let him speak my word faithfully; what is the chaff to the wheat? saith the Lord."†

2. We may infer that for persons to desire to know more concerning a future state, than God hath revealed in his word, discovers a vain curiosity, which ought to be immediately suppressed. Nay, it is a high reflection upon the word of God, for any to desire to be wise above what is written. It is treating it as greatly defective; and involves an impeachment of the wisdom and goodness of God, in not revealing every thing to men, which they wish to know, about invisible things.

"The secret things belong unto God, but those that are revealed belong unto us and to our children for ever." Let it therefore be the great concern of all, to study the word of God diligently and faithfully, and to make this the *man of their counsel* at all times. Let them be suitably influenced, by the interesting truths it contains, and they may be assured these will guide them in the strait and narrow path of holiness and peace, and will conduct them to *mount Zion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly of the church of the first born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant; and to the blood of sprinkling that speaketh better things than that of Abel.*

AMATUS.

The Rev. Mr. Kicherer's Narrative of his Mission to the Hottentots.

(Continued from p. 315.)

WHEN we first entered upon our work, we labored to convince our hearers by arguments addressed to their understandings, but our endeavors in this way had little success. They continually raised objections and difficulties. We then resorted to another method; we insisted chiefly on the dying love of Christ, in the most simple and affectionate manner; we represented him as the all-sufficient friend of lost and helpless sinners; tenderly inviting them to come to him that they might be saved; and intreating them to give the fair trial of experience to our doctrine, by praying to Jesus. Since we adopted this method, the Lord has been pleased to make the word effectual to many souls. From time to time our hearers, who were before impenetrable, came to us, and with tears in their eyes, declared that they perceived, more and more, the truth and excellency of the gospel which we preached, fin-

* "Let him tell a dream, i. e. let him tell it as a dream not as truth.

† Jere. xxiii. 28.

ding it to be the power of God to their salvation. This was particularly the case of the tame Hottentots who occasionally heard us. About Christmas, 1799, several Farmers from a distance, came to partake wtih us, according to the Dutch custom, of the Lords's Supper. Some of them had been awakened under the preaching of the Rev. Mr. Voss, at Rodezand, but now came to our settlement, because it was nearer. The provisions they brought us were very seasonable and we spent several days with them in the most agreeable manner.

My garden now began to assume a flourishing aspect, and promised soon to enable me to supply at least twenty guests with its produce, besides occasional food for the Boschemen, who, by the way, are no great admirers of vegetables. Indeed they would scarcely eat them at all, if I did not save them the trouble of cooking them, and take them to their huts ready for use.

In January, 1800, I found it necessary to take a journey to the Cape Town, for the purpose of procuring the necessary supplies for my people, particularly Clothes. I was forwarded by a friendly Farmer, who furnished us with a waggon and oxen. A number of Boschemen also, who had never been at the Cape, offered to accompany me. This afforded me great satisfaction, as it was a certain proof that the suspicions they had entertained of us were declining, and that they felt an increasing confidence in us*. We travelled agreeably, though slowly; our company both old and young, being obliged to walk all the way. When we stopped at night, near a fountain in the desert, we enjoyed sweet opportunities in singing and prayer; and when we entered the inhabited parts called Middle Roggefield (or Rockfield) the Farmers collected the people from the adjacent country, who were glad of an opportunity to spend the Lord's day with us in public worship.

On our journey we met a Hottentot servant with some saddle oxen laden with flour for our settlement; this was the present of a well disposed Farmer, and must have proved highly acceptable to Brother Kramer, whom I had been much concerned to leave at home almost without bread.

After about a month's travelling, we reached Cape Town, having preached the gospel of Chrish every Sabbath-day as we passed through the country,

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*Mr. Kicherer, when in London, mentioned to a friend that such were the suspicions the Boschmen entertained of the missionaries at first, (wicked men having told them that they would be insnared and killed) that they would not venture to eat with him. On a certain occasion, Mr. K. wishing to gain their affections invited a number of them to partake of a refreshment which he had prepared for them. Having cut a large cake, he presented a slice to each of them. Not one of them dared to eat a morsel. Mr. K. preceiving this, and guessing at the reason, took a piece himself, and ate it before them. He then told them that he had called them together, to assure them of his friendship, and to inform them that as they were all invited to eat of that one cake, so there was one Saviour, the bread of life, for Hottentots as well as others, of whom they might freely partake, and live for ever. This satisfied them, and they all received this token of his love with pleasure.

and have reason to be thankful that it was rendered a blessing both to Christians and Heathens. When approaching the Cape, my feelings differed widely from those of my poor Boschemen. I anticipated with delight, the pleasing scenes before me, but they were struck with dread and dismay. Some of the first objects which presented themselves to their affrighted view were several men hung in chains for atrocious crimes, and many of the Boschemen were conscious of having deserved the same punishment. Their terror was soon increased by beholding in a few days the public execution of another malefactor. I took this opportunity of explaining to them the nature and excellence of European Justice, as an ordinance of God, who had appointed civil Governors for the punishment of bad men, and the reward of the good. This pacified them: they allowed the propriety of it, and said it would be happy for our settlement in the wilderness, if a similar order of things could be established there.

Soon after our arrival at Cape Town, I was called to preach at the Calvinist Church, a very capacious building, then overflowing with a very genteel auditory. My Boschemen, accompanying me, were greatly struck with the large number of well-dressed people, whom, in their simplicity, they compared to a nest of ants; and the sound of the organ was at first mistaken by them for the noise of a swarming bee-hive. From that time they entertained a higher opinion of their minister; for, before they had been tempted to consider me as a beggarly fellow, who had come among them merely to obtain a livelihood. I embraced every proper opportunity of introducing them into Christian company, and religious meetings. They seemed to receive benefit upon all these occasions, being thereby convinced of two things, namely, that the doctrine I had preached was agreeable to the common creed of Christians, and also, that Christians in general were far happier than Boschemen. I grant that these convictions do not constitute saving faith in the gospel; yet, in this instance, they prepared the way for it. We waited on several of the chief magistrates, particularly Mr. Renefield, the Fiscal, by whom we were kindly received, and presented with abundance of useful articles, chiefly consisting of waring apparel for my poor people. The Boschemen, clad in their filthy Karosses (or sheep skins) sitting in a drawing room on silk covered chairs, or parading before large pier glasses, were the objects of much good natured mirth, as well as of sincere compassion. The Fiscal did us the honor of presenting us to the Governor, who was pleased to shew us great kindness. The Boschemen thanked him, in their way, for permitting Missionaries to come and teach them, no man before having cared for their souls.

It was now necessary to return to our settlement, but our journey proved very uncomfortable, the country being inundated by the copious rains which had lately fallen. At length, however, in the month of March, we regained our place, Happy Prospect Fountain, where we found our friends in good health and

spirits, for which we returned our humble and heartfelt thanks to the Lord our Shepherd.*

I cannot proceed without mentioning a peculiar event which took place during my absence. The Captain of the Boschemen, named Vigilant, had come to our settlement to seize a sheep as his due. Brother Kramer opposing him, Vigilant stabbed the sheep, and then aimed a second thrust at our Brother, whose life was, however, providentially preserved by the interposition of a girl; who warded off the blow with her Kaross. Vigilant, being seized by Brother Kramer, whom the Lord, on this occasion, endowed with unusual strength and intrepidity, was conveyed to the next farmer, Florus Fischer, who confined him with a view of sending him for trial to Cape Town. Escaping from his keepers, he returned soon after I reached home, to our place of abode, foaming with rage, and calling upon his numerous horde to assist him in revenging the affront. Our situation was now extremely critical, but we looked up to the Lord, who observed our trouble, and in his great mercy sent us that very night my dear friend and brother, Mr. Scholtz,† from the Cape, together with a Farmer and servants, whose timely arrival produced the happy effect of driving this infuriated chief from our neighborhood. On this occasion we witnessed the friendly disposition of some of the Boschemen towards us, for while our lives were threatened, many of them kept watch around our habitation.

Soon after this, Brother Kramer left us in order to go to Hex River, and Brother Edwards departed to the Cape. I then removed, accompanied by Brother Scholtz, to Zak River, where we sat down the latter end of March, 1800, all our Boschemen following us.

At this place numbers of tame Hottentots came to join us.—These people have a little property consisting of sheep and oxen; the Boschemen, on the contrary, subsist entirely on the produce of the chace, such as Tigers, Jackalls, &c. &c. or when these cannot be procured, on wretched reptiles or wild roots, and too often by the plunder of their neighbors. Though we thus increased in numbers, I cannot say we increased also in grace, for as yet, I frequently had cause to fear that no abiding impression had been made on these fickle souls, and I was in great heaviness on this account.

Just then I received an invitation to be Minister at the Pearl, a

* In a former letter Mr. K. referring to this jouney, says, "On my "travels of eight weeks I had daily "to provide thirteen people with "victuals. I went out without any "thing, and brought back with me "one hundred and thirty-six sheep, "and four cows, which the Chris-"tians did give us with a thankful "heart."

† Mr. Scholtz continued with Mr. Kicherer for about three years, and proved highly serviceable to him as his companion and assistant, particularly in teaching the children. He returned with him to Europe, and is now about to prosecute his studies at one of the Dutch Universities, with a view to the ministry of the gospel, we trust, among the Heathen. The Society is under great obligations to Mr. S. for his disinterested labors, and the advantages which the settlement derived from his respectable connections at the Cape.

rich Village near Cape Town, with a handsome Church. My mind was greatly perplexed, for I knew not whether I ought to consider this as a temptation to divert me from my attention to the Heathen, or as a call from the Lord to a more useful station. In this state of my mind, that word was deeply impressed—"Call upon me in the day of "trouble, and I will deliver thee, "and thou shalt glorify me." Accordingly I committed myself most earnestly to the Lord, entreating him to give me clearness in this affair, and manage it for me. My mind soon recovered its composure, and I received a strong providential intimation that it was not the Lord's will to send me to the Pearl as a stated Minister, some difficulty being started on the subject, which I was not anxious to remove; and from that very time the Lord vouchsafed to bless my labors in a remarkable manner, so that many persons whose hearts had been harder than the rocks among which they lived, began to cry out "What must we do to be saved?" Frequently in a literal sense, the very hills resounded with their loud complaints.

One of the first converts, at this time, was the old Bastard Hottentot John.* For some time past he had felt a strong inclination to come and hear the word of God. From this design, some of the neighboring Farmers, being carnal men, had endeavored to dissuade him; insinuating that I should certainly either sell or kill him. However, he could not resist his internal monitor. He came and heard. Having sat a few days under the sound of the gospel, he began to cry aloud under the painful sense of his sins, which he compared for number to the sands of the desert. Indeed he had been an atrocious offender. After he had for some time mourned bitterly on account of his transgressions, he began to speak of the love of Christ to sinners in general, and to himself in particular. This was now his darling topic all the day long, while his eyes overflowed with tears of love and gratitude. His heart was now so entirely taken up with the things of God, that he could scarcely bear to speak of any thing else; when spoken to on some worldly business he would say—"Oh, I have spoken too "much about the world, let me "now speak of Christ." Indeed, he did speak of him, in a way that greatly surprised me; I am persuaded he never heard any person speak the same things. He was most evidently and eminently taught of God. In the mean time his walk and conversation were such as became his profession. In his heathenish ignorance he had formerly four wives, and two at the time of his coming to hear the gospel. He came to me one day and said, He must put away his two wives. I asked him why? He answered, "Because when I "go to God in prayer, my heart "tell me it is bad; and Christ "more near to me than ten "thousand wives. I will sup- "port them; I will work for "them; and will stay till God "change their hearts; then I

* A Bastard Hottentot does not mean a person of illegitimate birth, but one whose parents are not *both* pure Hottentots, one of them being of another nation.

" will take the first whose heart " be changed." After a short but lively course of grace, which continued five or six months, the Lord laid him on a sick bed, from which he never recovered. He now insisted upon being carried to our place of worship, saying that as long as he could hear, he would endeavor to catch some of the words of life. Two days before his death I went to see him. I asked him how he felt. " A little low-spirited," was his answer ; " for though I am " sure that I have surrendered " every inch of my own self to " Christ, from the moment I " first saw his loveliness, yet I " am not so certain, at present, " whether he has accepted of my " surrender." I endeavored to satisfy him on this subject ; but he found no clearness till the day of his departure, when calling on him again, he said to me, " O Sir, I now see that the Lord " Jesus love me with an ever- " lasting love ; that he has ac- " cepted of me, and that he will " be my portion for ever ; and " now, though the vilest sinner " on earth, relying on his blood " and righteousness, I will die, " and go Christ, and there I " will wait for you."

His eldest son, Cornelius, who was a servant to a Farmer at a distance, came to visit his father just at this moment. He burst into tears, and said, " Ah, my " father die so happy in Jesus, " and I have no opportunity to " hear his gospel." Moved by his sorrow, I wrote to his master, requesting he would permit him to come and live with us. I received a very Christian-like letter from him, saying, that altho' he would not, on any other account, part with his best servant, yet for the sake of the gospel he would give him leave to come. Cornelius joined us, and the Lord was pleased to bless the word of reconciliation to his soul also. At first he cried mightily to the Lord to forgive his sins, and thought to move him by the earnestness of his intreaties, yet he found no peace within, till at length he learned that he could be justified only by the blood of Christ ; he then obtained solid peace in the contemplation of the person of our Redeemer. His heart was filled with admiration, love and gratitude, and he felt a strong desire to proclaim our Saviour to those who knew him not. Indeed he tho't himself called upon to forsake his wife and children, and go to distant tribes to preach Jesus to them. For half a year he struggled against this impulse ; his body wasted in this secret conflict, for he concealed from every mortal what passed in his bosom. At length, unable any longer to sustain this burden, he suddenly flung his knapsack over his shoulders, and marched off into the wilderness. Here he fell on his knees to pray ; when those words came powerfully into his mind, " Thou didst well " that it was in thine heart ;" but it seemed added—" Go back " to thy house and family, and " first try to bring them near " the Lord ; after this I will let " thee know what thou shouldest " do." Accordingly he returned home, where he conducted himself in a pious manner, and I have reason to hope that at some future period he may become very useful to his countrymen.

If my time permitted, I could relate many more instances of

the Lord's gracious dealings with our people; some of them perhaps, may appear hereafter, in detached accounts. I must not omit, however, the case of Esther. Her original name was Tray, a Coranna by birth. When she made her first appearance among us, I could scarcely persuade myself she was of the human species. Her whole carriage denoted brutality in the extreme. Her Kaross, or sheep skin garment, was the most filthy I ever saw or smelt. Many a time have I thought, Surely it is absolutely impossible that such a being should ever be converted! But, where sin and wretchedness abounded, grace was still more to abound. Soon did her penitential tears begin to flow under the hearing of the word of peace, and when asked, Why she wept? the reasons she assigned were always so pertinent and proper, that I was convinced her understanding was far superior to what I had supposed. After some time, she found herself obliged to leave her husband, who had three other wives, and followed us in all our future journies. For more than a year she continued to be uneasy under a sense of her sins; but, at length, the Lord comforted her soul; she was baptized, and is become one of the most active, industrious, and useful members of my congregation. Her conduct is unexceptionable.

About this time, several Farmers having assembled at our house, to partake of the Holy Communion, a run-away slave made his appearance. We soon discovered who he was, and thought of sending him back to his master, agreeable to an order of Government. He, perceiving our intention, determined to be revenged, and while we were at worship in the church, contrived to poison our well. Our lives would certainly have been destroyed, had not a little girl providentially watched him, when committing this atrocious act. She gave us timely notice; the slave was examined, and we found in his clothes the remainder of the poison, which was a sort of moss, resembling human hair; this powerful vegetable has the property of contracting the bowels in a convulsive manner. The culprit was sent to Cape Town, and we returned thanks to the Lord for this great deliverance.

Another singular escape from death deserves to be recorded. In the evening of a day which was uncommonly sultry, I was sitting near an open window, when a concealed party of Boschemen were just about to discharge a volley of poisoned arrows at me; but, by the same girl who saved the life of Brother Kramer from the dagger of Vigilant, they were detected, and made off in haste.

During our continuance here, a man whose name was Peter Goeiman, repeatedly visited us from the Great River, in order to hear the word. He long withstood the humbling truths of the gospel, refusing to be stript of his own fancied righteousness, and submit to the righteousness of God our Saviour. At length, however, he yielded; and while at work with Mr. Scholtz, (being employed in making a dam for the water) confessed that he had formerly hardened his heart against the representations of the gospel, that he was in a misera-

ble state, being unable to do any thing good, as he now clearly understood. He acknowledged that till lately he had been full of prejudices against our doctrine, having flattered himself that though he had done much evil, he had nevertheless done much good also. But now, since God had revealed this great truth to his mind, namely, that he had given his only begotten Son to be a sacrifice for him on the Cross, he had been gradually freed from his former prejudices, especially under a discourse from Mr. Scholtz, in which the only source of all good works, the love of God, had been explained, together with the utter inability of a natural man to perform good works. "From that time," said he, "I sought pardon for "all my sins alone from Christ, "and in him I have found it. "Now, I believe in Jesus, and "wish to be his eternal property, "now I am assured that I shall "one day be completely deliv-"ered from all my sin, and en-"joy eternal happiness with "Christ." Asking him, whether he did not wish to commend the truth to others? he replied that he did so every day; and that his wife already afforded him some hope that she would yield to convictions, and this encouraged him, he added, to speak to others, declaring to them the name of that blessed Jesus, who had done such great things for him.

Before I conclude the narrative of my first stay at Zak River, it is proper to mention another remarkable deliverance, which the good Providence of God afforded me, from the hands of a person who came to our house under the fictitious name of Stephanos, a Greek by birth, and who, for making base coin at Cape Town, had been sentenced to death, but effected his escape from justice, a few days previous to that which was fixed for his execution. The rumor of this affair had indeed reached my ears, and when he came to my house, in the absence of the Brethren Kramer and Scholtz, who were gone six days journey from us with presents of tobacco, to invite more Boschemen to come and hear the gospel, I thought I perceived tokens of guilt in his countenance. But his conversation was so religious, and his pretence that he came to assist us in building a chapel, so plausible, that I blamed myself for harboring any suspicion, and therefore permitted him to sleep in the room next to my own. It should seem that he had contrived a scheme to murder me, that he might seize on my waggon and goods, and then depart to a distant horde. In the night, he actually approached my bed; but the Keeper of Israel, who never slumbers nor sleeps, was pleased suddenly to rouse me in a fit of terror, in which I cried out to him, as if privy to his bloody design. He was disconcerted; stammered an apology of a pain in his bowels; and then went away out of my house. In the morning I found he was gone off, having stolen my gun, and having taken with him many of the Boschemen, whom he had seduced, by pretending that the white men were coming to be revenged on them; Boschemen, having always an accusing conscience, are ever ready to take such a hint. My Hottentots pursuing them, overtook them in the de-

sert; a truce was concluded, both parties piling up their arms at some distance, when Stephanos was compelled to restore my fowling-piece, and dismiss our Boschemen. Thus, retiring from the country by himself, he was met by Brethren Kramer and Scholtz, who obliged him to return to Zak River with them. This involved me in a fresh difficulty, and occasioned me much sorrow; for I was now certain that he was the identical malefactor who had broken prison at the Cape. I begged my two brethren to keep the wretch concealed at a distance from our premises, with a view to enable him to make his escape. In the night I met him, gave him my advice, some provision, and a bible, and suffered him to go away towards the Great River, little thinking what mischief he would there do to our cause, of which hereafter.

(To be continued.)

Religious Intelligence.

Mission in Bengal.

AN account of the Baptist Mission in Bengal has recently been published, from which it appears that between the beginning of July, 1802, and the month of July last, eleven Hindoos and one Mussulman had embraced Christianity and been baptized, and that some of these were likely to be useful in instructing their countrymen. But besides those who have renounced their former faith and assumed the open profession of Christianity, there are great numbers of the natives who seem to be considerably impressed with the superiority of the gospel dispensation, both to Hindooism and Mahommedanism; and who shew an evident desire of becoming more acquainted with its nature. The ties of the *cast*, indeed, appear to have been gradually loosening for some time past; and this effect has, without doubt, been accelerated by the translation of the New Testament into the Bengalee language, and the dispersion of Bengalee tracts, recommendatory of Christianity, and containing a comparison of its claim to belief with that of the reigning superstitions. A few extracts from the diary of the Missionaries, we doubt not, will prove acceptable to our readers.

Aug. 14, 1803. "We stopped at a small village, called *Neeecheendopoor*, two miles from *Chandoreea*, to purchase fish. About twenty people were assembled on the bank of the river, to whom we began speaking the word of life. Perceiving no brahman amongst them, I did not begin with the Hindoo system; but told them that they were sinners, and that for such Jesus Christ died: they heard with unusual willingness, and one old man whom I was addressing seemed to shed tears. After laboring much to make them understand the gospel, I appealed to Bharut, Petumber, and Moorad for confirmation: they each came forward; and, in a different way, addressed them upon the subject. Petumber invalidated, in a very striking manner, the Hindoo shasters and worship. Bharut told them what he had been, and how he had embraced the gospel; called their attention to

their own sinfulness, and affirmed that none could save them but the Lord Jesus Christ. His grey hairs and simplicity rendered his address (to me) truly affecting. Moorad told them of his hearing the truth; of his going to us; of his returning now again to bring the gospel to his own village; and that it was impossible to be saved in any other way. Several seemed affected, confessed their danger, and enquired much about the way of safety: we told them what we could, gave them papers, and prayed with them." (p. 337.)

Aug. 15. "At *Ponchetalockpool*, about fifty Hindoos and Mussulmans assembled. Sitting down in the midst of them, I began with shewing the impossibility of a man's purging away his sins, or becoming righteous by his own works; thence deducing the necessity of God's sending his own Son, in the likeness of sinful flesh, to condemn sin and save the sinner. The idea that God's hatred of sin was manifested more by the death of his Son than it would have been in the punishment of the sinner, seemed to strike them very sensibly. I then entered on the Hindoo system, exposed the wickedness of their gods, and the absurdity of their worship; thence inferring that it could be nothing but a snare laid by Satan to destroy the souls of men. I then began to examine the Mahometan delusion in the same manner. They listened with earnest attention; put all the questions they chose as I went along, and desired proof for every thing. But though they thus put questions, and started objections, yet it was quite in a fair and candid manner; and they themselves, as well as Petumber and Moorad, assisted in explaining to each other, and those around as we went along. In the evening I addressed them from these words: *We pray you in Christ's stead, be ye reconciled to God.* I observed thence that we were at a great distance from God through sin, and could never be reconciled till that were removed; that God himself, when man was utterly unable, had found out a way of reconciliation through the death of his Son, which way I then besought them to acquiesce in and accept. One of them, a Mussulman, here interruptingly replied, That though all this might be very true, yet it was by no means necessary for them; for Mahomet, the friend of God, had engaged to get all *their* sins pardoned at the day of judgment. To this I replied, That even allowing Mahomet to be the friend of God; yet he was but a man, and had never died for sinners: he therefore could only save himself at most. But Noah, Abraham, Moses and David, whom they allowed to be prophets as well as Mahomet, had decidedly rejected their own righteousness, and trusted in Christ for salvation. As for Mahomet, there was some reason to doubt whether he *was indeed* the friend of God; for, to say nothing of many other actions, it was well known that he had nine wives, which they themselves knew to be unlawful; and that he had commanded all who would not turn Mussulmans to be put to death, which was contrary to God's command, *thou shalt not kill.* To think, therefore, that Mahomet could save at the day of judgment was a gross deception, as he would then have quite enough to do to

clear himself. In this he acquiesced; and I afterwards learnt that he had started this objection only for the sake of having it answered in the hearing of the Mussulmans present. We then adjourned to the veranda, where we spent a most pleasing evening together; they sitting around, and asking questions about Christ, the resurrection, the death of sin, a future state, and heavenly happiness. We talked of these things till our hearts seemed to grow warm. About nine, I left them, astonished and thankful on account of what I had seen and heard among them." (p. 339, 340.)

Aug. 16. After a long debate between the Missionary and a Brahman on the comparative merits of Christianity and Hindooism, "an old man, who seems the chief among them, took me aside for private conversation. He asked me whether God was absent or present? I told him he was present every where, but dwelt in a peculiar manner in them who loved him. He then asked me a variety of questions about the gospel, a future judgment, and the destruction of idolatry; and finally, whether we were sent to destroy *maya* or delusion, by which he meant hindooism and mahometanism. I told him we were. He then entreated us to do it quickly, and by no means to be idle in the work.

"He is a pleasant, grave Hindoo, nearly sixty. In his mind first arose doubts about idolatry; he now rejects all their poojahs and casts; and says there is one God, whom he calls Father. He hears the gospel with apparent pleasure, and recommends it to others. I find that about fourteen years ago, some of his neighbors began to dislike idolatry too, and to associate with him. These, making no secret of their sentiments, soon spread them among others, both Hindoos and Mussulmans; thus they are increased to a considerable number. Moorad told me they reckoned near two hundred there and in adjacent villages, who associate with them, and whom they called brethren. They are not idle in disseminating their opinions, and sometimes meet with much opposition from the Brahmans." (p. 343, 344.)

POETRY.

COMMUNICATED AS ORIGINAL.

An Ordination Hymn.

O THOU! who reign'st exalted high,
Almighty Lord of earth and sky,
Thy wond'rous love, ere time began,
A Saviour chose for rebel man.

He in due time on earth appear'd,
His voice this world of sorrow cheer'd;
His messengers, a glorious band,
Spread truth divine thro' ev'ry land.

Thy gracious promise, Lord, fulfil,
Thy servants form with heav'nly skill,
Let them with all their power unite,
And make their duty their delight.

May Sinai's awful thunders roll,
In terror to the guilty soul;
While HE, the LAMB, that once was slain,
Charms a lost world from endless pain.

Let unborn ages catch the sound,
And waft it to creation's bound:
Let grace divine from realms above,
Melt the proud heart with sov'reign love.

O glorious day! O bliss supreme!
ONE GOD—the universal theme!
And every realm with rapture own,
Their faith and hope in CHRIST THE SON.

Then let the last dread trumpet roar,
Let time itself exist no more,
Wrapt like a scroll in purging fire,
Let stars, and suns, and worlds expire.

Donations to the Missionary Society of Connecticut.

Feb. 9.	Contributed in new settlements to Rev. S. Williston,	29 36	n. c.
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14.	A Friend of Missions, ...	00 75	—42 11